

THE CHRISTIAN CENTURY

Vol. XXX. August 14, 1913 Number 32

THROUGH THE ORIENT

BY CHARLES R. HENDERSON

FIGHTING VICE IN ATLANTA

BY JOHN J. EGAN

CHURCH EFFICIENCY

BY SHAILER MATHEWS

CHICAGO

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United States Post Office

James T. Miller, Postmaster

Altoona, Kan., Aug. 3, 1913.

Disciples Publication Society,
Chicago.

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JAMES T. MILLER.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT

EDITORS

Burn Your Own Smoke

Smoke is an unmitigated nuisance. More than eighty per cent of the energy of coal goes up in smoke. By so much is the power of all modern mechanism dependent on fuel diminished. We shall learn to save our coal about the time we have no coal to save. We shall discover ways of extracting not ten or twenty but sixty or eighty per cent of the energy from coal. Industry will be revolutionized, and then we shall discover that our coal is gone. And four-fifths of it, yes, probably nine-tenths of it, will have gone up the chimney. Wasted? Yes, and worse. It poisons the air, blackens lace curtains and lung tissue and all marketable things and all human skins within its far reach. The trail of the serpent of soot is over all our modern life. If only we could turn this black, poisonous waste into energy, what a smear it would wipe off the face of civilization at the same time it lifts a crushing burden from its back. Hasten the progress of the smoke consumer. Let civilization burn its smoke!

* * *

But do not wait the slow processes of civilization. You have smoke of your own. Burn it.

You came down this morning with a headache. And you began at once to say, "I had a perfectly miserable night. I don't believe I slept two hours all night. I heard the clock strike time after time, and I feel miserable!"

God forgive you for beginning the day with that kind of a desecration! How dare you pollute the sunshine with your backaches! Burn your own smoke! Face the morning with courage! And do not put on your face any look of the martyr. Do not go about with such a look of injured innocence that every one shall know you are suffering and wonder what is the matter. Put on your smoke consumer, and turn it all into light and good cheer.

* * *

Perhaps you are a minister, and you have your trials. You have read a pessimistic book, and you are tempted to preach a depressing sermon. Don't. You have been looking over the edge into some deep metaphysical abyss and you are tempted to preach a philosophical sermon, showing doubtfully that probably God is good, but wondering how it can be so. Don't preach it. You are feeling the hardships of the ministry and are thinking of complaining. Keep it to yourself. Burn your own smoke.

The world has grime and soot enough as it is. It is hard enough for the sun to make its way through. There is little enough of the energy of life going into

the production of power. Put on a smoke consumer, brother.

Look out, and see how the world is brightening already! Wear a flower in your buttonhole and a smile on your face. It is a pretty good world, brother. Face it bravely. Burn your smoke.

* * *

Half of life's heroism is in the bold facing of danger or adversity. This is the half the world recognizes and rewards. But there is another half, quite as important, and just as heroic. It is in the calm meeting of the inevitable and making the best of it.

The world hardly knows this to be heroism. It listens for the sound of the bugle, and watches for the man in the front of the battle. But he may not be the real hero. Somewhere in the line a man, wounded, sore, and bleeding beneath his armor, stands in his inconspicuous place, lest if he should fall or fly it might weaken the courage of his comrades; and because he stands, though all the time nearly fainting, the hard-pressed line holds. Yet so sore was the battle that had he given way, and by so much diminished the faith and fortitude of the wavering men on his right and left, the whole line had given way. And no one knew he was a hero, but only that he was one of many who did his duty.

Of this kind of heroism the world has none too much, but it has more of it than it knows. Time will not reveal how much.

* * *

The business man, whose profits are shrinking, and who knows not how he is to meet his next payment, but who puts on a brave front, and keeps going till the crisis is tided over, he has this kind of courage of which we are speaking. The physician, whose patient is at the point of death, and he himself almost exhausted, but who remembers that while there is life there is hope, and who hopes his patient back to health, he has it. Fatherhood and motherhood are full of it.

The whole far-flung battle line of life is alive with heroes and heroines of this character, who conquer their own spirits first, and then conquer fate.

You know some of them.

Are you one of them?

They constitute the army of the world's smoke consumers.

They do more than consume smoke.

They brighten the skies so that men can see the sun.

Brother, burn your own smoke.

THE CHRISTIAN CENTURY

Published Weekly by the

Disciples Publication Society

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.
CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
ORVIS F. JORDAN, ELLIS B. BARNES.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

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REMITTANCES—Should be sent by draft or money order payable to The Disciples Publication Society. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

United Religious Press Building
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The Call of the Ungathered Harvest

"The true test of the present is the future," says Professor McGiffert. "Not to be true to its own past, which means orthodoxy, but to be true to its opportunities—this is Christianity's business as it is the business of every religion and of every institution now and always." "Not whether we agree with the fathers, but whether we so live that the world we hand on to our children, the world whose creators in large measure we are, is the better for our living."

The missionary looks to the future. Men have called him fool, fanatic, and he has heard with a certain indifference their mockery because he was thinking of the future and not of the past or the present. He studies the past that he may know his present and that he may have the prophet's vision of the world that ought to be. His question about what the past puts into his hands is, "Of what value is this in giving men the right kind of faith?" He is the last man to carry about useless tools.

The first thing to be done toward reaping the neglected fields is the preparation of ourselves to understand the world's need and the religion which we profess. The Lord may use and he does use the weak and the foolish to do some of his work but he gets better results when his agents are intelligent and well grounded in the faith. When he bids us look upon the fields that they are white already unto the harvest, he is not asking us to view them through sectarian eyes. He asks us that we consider human needs. It is not a question of whether our particular religious group is able to make a good showing at its annual convention but whether it is doing something that ought to be done. The world gives its praise to those who keep close to the beaten path. It is the business of the Christian to teach the world what new things can be done to the advantage of all men.

Much of the wealth of the world is in the hands of unbelievers. I do not refer to the wealth of Hindu princes or of Mohammedan autocrats but to that of men in Christian lands. Nor do I have in mind the rich alone. Men of great wealth and men of little wealth, members of churches and men outside the churches, have often very primitive notions of wealth. They use the methods of savage warfare in their pursuit of wealth and in their enjoyments of their possessions they show as little restraint as the savage does when he has secured a large supply of venison. Their ostentation, too, is suggestive of the uncivilized human's ways. There are many of us, rich and poor, who have yet to learn that a man is more than his possessions.

Christianity is not in full control of the educated world. There are substantial grounds for the assertion that never in the history of Christianity has there been greater loyalty to Christian ideals than that which is displayed by young men and young women now in our educational institutions. In state schools and in church schools will be found this loyalty. But the missionary church seeks to benefit all the students. It therefore provides for the spiritual needs of students wherever they are. If they go to the state schools, it does not tearfully discuss the heterodoxy of these schools; it endeavors to exhibit to the student the best thought of Christianity and its highest ideals. If it has schools of its own, it compels respect for itself and for its faith by supporting its schools worthily. It does not invite its young people to accept inferior educational privileges in the supposed interest of faith.

Old enmities are put out of the way by the missionary. The Jew and the Samaritan were hostile to each other. Jesus belonged to the side of the Jews. But he was ready to help even the outcast Samaritan. Pride of race that makes us careful and guarded in our thought, words and actions, lest we fall below a very high standard

of living, is admirable; pride of race that is expressed in hatred of other races is contemptible. The difficulties in the way of cultivating universal benevolence have been very great; in spite of them many great souls have arisen to proclaim in word and deed the doctrine of human brotherhood. Commerce, education, travel, have opened the way for the teaching of the fundamental truths of Christianity. The harvest is white. It is time to say everywhere and to repeat with emphasis that the inhabitants of this earth are to work together for the good of all, that peace and good will, not strife and enmity, are to be cultivated, that what hurts one race hurts all races. [Midweek Service, Aug. 20, John 4; Acts 16:9.]
S. J.

In Explanation

During the past few months the task of organizing the Disciples Publication Society and securing capital with which to finance it has, in the main, fallen to the lot of the editors of The Christian Century. With the foundation work of the Society now approaching completion, it is expected that Mr. Morrison and Dr. Willett will resume direct editorial charge of The Christian Century by September 1, with an enlarged paper and greatly enriched pages.

The Dance of Death

Some years ago we read a rather lurid pamphlet by an evangelist on the dangers of dancing entitled "From the Ball-room to Hell." Neither the title nor the subject-matter of that production is responsible for the heading of this editorial, but rather two or three significant sentences in an article in the Independent, not by a professional evangelist, but by a university professor. In discussing "A Danger in American Education," which he defines in general as early sophistication, harmful in college and nothing short of disastrous in high school, Prof. M. V. O'Shea, of the University of Wisconsin, refers to the question of high-school dances.

Perhaps the most startling statement is the following: "No people have ever long endured among whom the ball-room, and the relations which it develops, occupied an important place during the period of early youth. Speaking generally, when an adolescent catches the dancing fever, and it runs its course, his mental evolution ceases betimes." If the writer is correct, from the point of view of mental development at least the high school dance may easily become "the dance of death." The inevitable result, continues Professor O'Shea, is "to stifle interest in the less exciting situations presented in science or history or language; but the mastery of these latter is absolutely essential for the welfare alike of the individual and of society."

From every section of our country have come loud complaints from teachers with regard to the evil results of the general introduction into our high schools of fraternities and sororities, athletic teams, "proms" and balls. The existence of these societies in the high school greatly aggravates the dancing malady, and it is well known that pupils who frequent the ball-room are incapable of effective work at school. But it is not simply a question of the invasion of extraneous interests which seriously threaten the legitimate work of the secondary school. It is a situation which presents not only a grave educational, but a grave moral issue.

The moral texture of thousands of boys and girls is involved. "Students of human development," Professor O'Shea affirms, "are universally agreed that when the relations between the sexes which the ball-room encourages become prominent early in adolescence the result will not be beneficial to either mind or body." The writer further points out that one of the great problems in dealing with youth is to keep attention off from sex relations of the sort indicated as fully as possible until the pubertal changes are completed. This is plain language which Professor O'Shea uses. It deserves most serious consideration coming from such a source. University professors do not normally dwell in an atmosphere of exaggeration nor are they accustomed to employ the rhetoric of the pulpit in their condemnation of current evils. There is no discounting, therefore, when a writer of this character refers to the "degenerating influences which threaten the secondary school," and speaks of this problem as the most serious one to be found in our American education. Corroborating Professor O'Shea's point of view is the statement of an eminent European student of nervous degeneracy who had said to him some time before the writing of the article that in his judgment American life was overstimulated in its influence upon the young, and that if we did not discover some

way to keep the lives of our children simpler we would come to grief sooner or later.

Moreover, it should be remembered that these strictures concerning high school dances were written before the so-called "animal" dances came into general popular favor. There is little evidence of anything more than sporadic attempts on the part of authorities and parents to put a stop to dances that can hardly fail, in either young or old, to be other than degrading, and that are well named *animal* dances, arousing as they do little else. The situation is disquieting, if not alarming. Looking at the facts without prejudice, "the dance of death" is hardly an exaggeration, from the point of view not only of mental, but of moral deterioration. If parents are blind to the danger signals, it is not because they are not numerous.

The College Kindergarten

The time has long since passed when men looked with a sort of awe upon the college woman, rather fearful of her knowledge and altogether fearful of her air of superiority. The gay girl of today in cap and gown inspires many feelings but none of them borders upon awe or fear. The day is also passing when she may be feared because of a lack in domestic accomplishments.

"I doubt whether a day of my life goes by without my applying directly in the domestic life of the household something I learned during my college education." It was a young married woman who spoke. No doubt her remark could be truthfully made by hundreds of college graduates in the country. The idea that college unfits a woman for a home-maker, that too much intellectual culture destroys her enthusiasm for practical and domestic life is not nearly so prevalent as it was a short time ago; and the next few years will prove it altogether invalid. A knowledge of the child and a course in child-training are now considered a part of every girl's education, and Wellesley College is to have a kindergarten school located on the college grounds and maintained jointly by the college and the town of Wellesley. "The object of the college in establishing this addition to its curriculum is to induce college graduates to bring their trained capacities to bear upon the problems of subprimary education, and to develop that branch of education along the most approved and scientific lines."

The work of Madame Montessori and the equally interesting experiments of Doctor Fernald at Waverly will be thoroughly studied in both the theory and practice of these new courses. A beautiful building is already under way, with school rooms all facing south, and open fires around which the children will sit while stories are being read or told. The building is constructed of hollow terra cotta tiles, which contain a double air space, making the building warm in winter and cool in summer. These tiles are scored on the outside and plastered. The heating and ventilation of the building are laid out in the most modern manner. Even the basement modeling room will be carefully ventilated, together with the wardrobe and toilet-rooms.

Shall Vopicka Represent Us?

The Anti-Saloon League of Illinois has inaugurated a nationwide agitation against the appointment of Mr. Charles Vopicka, of Chicago, who is being strongly endorsed for appointment as minister to the Balkan States, notwithstanding he is the president of a large brewing company. "It would seem inconsistent," according to Rev. E. C. Dinwiddie, legislative secretary of the league at Washington, "that Secretary Bryan, after all his valiant championship of the temperance cause, should even inferentially give countenance to the liquor traffic by approving such an appointment." In the event of this movement against Vopicka being successful, an interesting contrast will be furnished between the strength of the temperance sentiment in this country and in England, where a successful brewer is often elevated from the beer-age to the peerage. Senator Lewis, who evidently favors Mr. Vopicka's candidacy, makes the assertion that he does not drink his own beer, nor liquors of any kind, nor does he even allow them in his house. The senator also claims that Mr. Vopicka recently assisted the temperance people in keeping the saloons at a certain distance from churches and schools. What a public-spirited citizen! He will not let his own children have razors to play with, nor his neighbors' children, but he gets his living—and a good one, too—by manufacturing razors and distributing them to the children of the poor. What if they occasionally cut their throats? Never mind! That is a tribute to the good quality of steel and workmanship in his razors. Besides, his own children and his neighbors' children are safe. What splendid public spirit!

Queen Margherita of Italy, is an assistant nurse in the hospitals of Rome.

The Christian World

A Page for Interdenominational Acquaintance

Asia and the World's Sunday Schools

Of all the continents on the face of the globe, think of Asia in a three-year period gaining 8,113 Sunday-schools and an enrollment gain of 316,818. It must have made the delegates to the World's Sunday-school Convention at Zurich in July sit up and take notice. The statistical reports for the triennial period are equally encouraging throughout.

The number of Sunday-schools is given for the world as 297,866, a gain of 11,864 over 1910; the total enrollment is 28,701,489, a gain of 690,295 over 1910. Sixty-three nations or dependencies have not reported schools or members. This fact is owing, in part, to the failure of the responsible parties to make returns, and, in part, to the fact that they have no schools or pupils. Full reports would probably make the enrollment 29,000,000 in round numbers.

The percentages of enrollment to population contain some surprises; all those are here given that rise to ten per cent or above. Samoan Islands, 29.1; Marshall Islands, 26.5; Great Britain, 21.2; Fiji Islands, 18.33; Newfoundland, 17.8; United States, 16.6; Samos, 16.44; Labrador, 15; Montserrat, 14.6; Antigua, 13.8; Porto Rico, 12.7; Canada, 12; Jamaica, 11.2; Ellice Islands, 10.2. Great Britain has nine of these, and the United States, two. The dependencies of the United States not named above show: Alaska, 3.8; Hawaii, 6.31; Philippines, .02.

Of the larger territorial divisions, North America has 15.3; Oceania, 10; West Indies, 2.7; Europe, 2.3; Africa, 3; South America, .1; Maylasia, .1. The percentage of Europe is kept down because the Lutheran church has not adopted the Sunday-school and because no account is taken of the Roman Catholic church, as the parochial school is not a Sunday-school. We regret to note that the comparison of the statistics with those of Washington, 1910, are not as inspiring as those of 1910 compared with Rome, 1907. There was a gain in the triennium of 1907-1910, of 30,456 schools and 2,973,358 in enrollment. There have been gains in North America, Central America, West Indies, Europe, Asia; while there have been losses in South America, Maylasia and Oceania. The figures for Africa were those of 1910, later reports not being available.

The gains for the United States were given as 3,826 for schools, and 931,016 for total enrollment. The gain of schools in Great Britain was given as 790, and for enrollment as 175,603. This shows a much larger proportionate gain for the United States than for Great Britain. But the most remarkable thing the figures show is a gain in Asia of 8,113 schools, and 316,818 in enrollment.

Army Chaplains Beseech Congress

With approval, we gladly insert the following editorial, in The Presbyterian Banner (Pittsburgh) of July 31:

Some of the army chaplains who feel they have not received sufficient consideration from the War Department have appealed direct to Congress with some prospect of success. A board of chaplains was detailed to formulate plans for their work two or three years ago, it being desired to afford them all the facilities needed to make their labors more effective. A detailed plan was worked out and submitted to the War Department. It called, among other things, for large tents with seating accommodations and the purchase of paraphernalia for illustrated lectures, moving picture entertainments, talking machine concerts, and so on. The cost of this entire equipment was estimated at \$85,000. Since then nothing has been done, and some of the chaplains feel they have been patient almost beyond reason. The War Department is not disposed to do anything in that direction, because it is difficult to obtain appropriations for regular army needs, and any appropriation of this character would operate to reduce to that extent the fund allotted for the army. The chaplains, however, have received assurances from members of Congress that the next appropriation bill will contain items to provide them with some of the facilities for conducting their work for the benefit of the enlisted men. It is stated that in some instances the chaplains lack the ordinary facilities for holding religious services with proper protection from inclement weather.

First International Gideon Convention

The Gideons are Christian commercial travelers who have become organized into a most remarkable society, principally known for their phenomenal distribution of Bibles in hotel rooms. On July 24 the Gideons opened their first international convention in the Metropolitan Methodist Church of Toronto, Canada. Though the Gideon movement is only six years old, yet every part of the United States and Canada was well represented. About 15,000 sample case

men are in the organization. According to the July number of *The Gideon*, the national organ of the society, there have been no less than 201,621 Bibles placed in as many rooms of hotels scattered throughout the United States and Canada. The Gideons deserve encouragement and support throughout the churches.

The Soul of a Chambermaid

While we are writing about the Gideons, let us look into the soul of a chambermaid who was reached by a Bible in the Cochran Hotel, Washington, D. C. The Bible with its familiar Gideon book-plate attracted the chambermaid, and her letter to the Gideons, as published in the national organ is about as eloquent a letter as we have ever seen. It calls attention, unconsciously, to a large class of the spiritually neglected—the hotel chambermaid. Indeed, it may surprise some that these poor hotel drudges have any spiritual nature at all, but the following letter reveals a deep spiritual nature that surely is worth cultivating:

"Some of the Gideon books were placed at the Cochran Hotel, Washington, D. C., and here I want to tell that whenever I have a vacant room with one of these books in it, how much I like to sit down for a few minutes and read a chapter or a psalm, and how much better I feel afterwards. I also hear some of the other maids tell the same, while they wait for the guests to come out of their rooms in the mornings.

"I here enclose a little offering, which I hope will do a little good, to keep the blessed truth moving onward, which the world so sadly needs. As I know we all need some encouragement sometimes, it makes me think the Gideons may also need a bit of that same appreciation. In all sincerity, A Maid at the Cochran Hotel."

Dr. Ainslie on the "Message"

A new book on the message of the Disciples of Christ is timely just now when the religious world is thinking its way wistfully toward the ideal of Christian unity. Few of our leaders who might attempt a restatement of this message could arouse more anticipation than Dr. Peter Ainslie, of Baltimore.

Doctor Ainslie is chairman of the Disciples Commission on Christian Unity and as a servant of the church he has been active in bringing about friendly conferences with similar commissions of other religious bodies. He has made many friends among his brethren who wear denominational names and has cultivated in himself a catholic and kindly spirit toward all communions. One is not surprised therefore to find in these three lectures delivered to the Yale Divinity School and now published in this volume an atmosphere of gentleness and tolerance, a deploring of debate and the repeated affirmation that ultimate Christian unity is to come by way of increase of Christian brotherliness and tolerance rather than by doctrinal agreement.

Of the three lectures the last two deal respectively with the origin of the Disciples and the history of the Disciples. Doctor Ainslie has organized his material admirably for a statement of the historical facts to an audience that perhaps was quite unfamiliar with these facts. To the Disciples themselves there is nothing particularly new or fresh in this restatement. The author admits that with Alexander Campbell "the movement unconsciously began shifting from its original basis [the explicit desire for Christian unity] to the restoration of primitive Christianity," but he follows this clue no farther.

The first lecture is entitled "The Message of the Disciples." This message, says Doctor Ainslie, is not "the message of the men who lived a hundred years ago nor of the men who lived in the last decade," for, he continues, "it must be borne in mind that our widening experiences change the horizon of our belief."

From such opening words one is led to expect an original and constructive treatment of the Disciples' work. But Doctor Ainslie neither surprises his readers with new material nor a fresh interpretation of the old material.

The essential message of the Disciples is put into nine propositions which are not strikingly unlike the conventional statement to which we have long been accustomed. These propositions deal with the following:

1. The sin of sectarian divisions.
2. Christ the basis of union.
3. Theology supplanted by the Scriptures.
4. The preeminence of New Testament over Old.
5. Faith, repentance, confession and baptism the order of the plan of salvation.
6. Baptism performed by immersion.
7. Scriptural names.
8. Weekly observance of Lord's Supper.
9. The right of private interpretation of these facts and others.

Our condensation of Doctor Ainslie's nine propositions does not do full justice to them but it will suggest the trend of his thought. That the Disciples have, as a matter of history, stood generally for the things thus enumerated will not be disputed. But in setting up such a catalogue as their essential "message" Doctor Ainslie

seems to us to have fallen far short of the task he assigned himself.

The propositions are not in any sense co-ordinate. There is no common principle running through them. The order of the "steps" in the so-called "plan of salvation" is certainly not to be mentioned in the same class with the sin of sectarianism (proposition 1) or the sufficiency of Christ (proposition 2). Proposition 3 is probably not even true.

However, there are certain expressions in the book which are not customary among Disciples and which suggest that the author has in his own mind broken away from some traditional conceptions. For example, he says that Alexander Campbell was "rebaptized" at the time of his immersion by the Baptist preacher. He answers with a decided "no" the inquiry whether the Disciples require those whom they baptize to join their church, and adds, "frequently it is best that they should not, for they can perhaps do more good in their own communions." He plainly declares that pedo-baptists are "none the less Christians" because they differ with him on immersion. As to the broadening of the practice of Christian unity by their own churches he notes that a few Disciples' congregations "here and there" "receive the unimmersed," and adds that "the number will increase."

But these are mere fragments, casual and incidental. Their implications have not been worked out in the book's thesis. But they do indicate the book's atmosphere. Whether or not Doctor Ainslie's statement of the "message" would persuade thoughtful men of today to stand with the Disciples it can certainly be said that it will alienate and hurt no one. This means a good deal. For of those books that wound and divide in stating "our plea" we have long since had a plenty.

There is one thing we hope this gifted preacher will do for his brethren, and that soon. Instead of walking in that old groove called the "consensus of opinion among us," under the illusion that it leads to anything worth while, we wish Doctor Ainslie would ask his own soul what the Disciples mean to him, to him only, and write down his answer.

That would be luminous. It would be interpretative. It would have power.

And it would make converts.

The Ministry Waning?

BY A MINISTER.

Once I lived in a remote settlement of the West, for a while—just a while, for I got out as soon as I could! Well, the year I was there I came to the conclusion that Mark Twain, Rudyard Kipling and other popular writers, had quit writing. I said to myself that they had played out—there was no further demand for their work, and they had fallen into neglect.

One day I got hold of a batch of big papers and magazines, and I saw articles and poems from the authors mentioned in plenty! Then I began to study. I had gone into the West where I was not in touch with much besides the weekly paper and some books and magazines I had had on hand for a good while. I was isolated. The trouble was that I had gone where I could not see what was doing in the literary world. I imagined that, since I had gone into obscurity, nothing whatever "was doing."

Now, that experience can be applied to a good many things. For instance, it can be applied to the declarations that "the church is not doing much good these days" and "the ministry is losing influence."

Which reminds me of an occurrence in Philadelphia recently. A banquet was given by the New England Society of Pennsylvania in honor of the Pilgrims. The society's president in a speech said that the influence of the ministry was waning. Then Dr. Nehemiah Boynton, of Brooklyn, an invited guest, made this reply and refutation:

"I wonder, men, if it is true that the ministry is waning. I wonder if that is not a 'bluff' that the layman is putting up to cover his own iniquity. There never was a time in which the ministry was better educated than today. I admit that the salaries are waning today, when you men make the cost of living so high by your nefarious financial and commercial schemes. No, men, the trouble with the churches today is not the ministers. There is no finer lot of men, men who lead more sacrificial lives in America today; and many of them might have had bank accounts as flush as your own if, when they had the chance to make the choice, they had chosen commercialism rather than the church of Jesus Christ. Why, men, you think the church is waning principally because you have quit. Some of you have not been to church in the morning for six months on account of this beautiful automobile weather, and then somebody tells you the audiences are small, and you shake your heads and say, 'The ministry is waning.' You go on back to church and pay up your back pew-rent and you will find the ministry is just as strong as ever."

"An ability and an opportunity to do good ought to be considered as a call to do it."—Richard Cecil.

From Near and Far

Four biplanes mounted by French army pilots recently made a successful flight over the desert of Sahara. The trip, covering about 500 miles distance, was made above the desert region where any kind of aid is impossible. Starting out from the military aeroplane post which was recently established at Biskra on the edge of the desert and in the Algerian region, the party proceeded with the object of making the flight to Touggourt, a military station lying in one of the oases, and this was done very easily by the whole party. Then the return trip was made without any incidents, showing the value of the aeroplane in making communication over desert country. The French army possesses a number of military posts in the regions of Algeria and Morocco.

At the farewell banquet which closed the international woman suffrage congress at Budapest, the Countess Teleki, in behalf of the Hungarians gave an address in Hungarian, German, French, English and Italian, says the Woman's Journal. Mrs. Frederick Nathan gave the speech of thanks on behalf of the United States in French, English and German, ending with "Hurrah" and "Votes for Women!" in Hungarian. Mrs. Nathan was made one of the official interpreters at the congress, and did a great deal of translating from English into French and vice versa. The French delegates were so pleased with her translations that they nominated her as one of the candidates to serve on the international board.

Settlement of the strike of maintenance men and girl operators of the Southwestern Telegraph and Telephone company (Bell lines), has been announced. The strike has been in effect seven weeks. The strike resulted from the discharge of thirty-two operators. It was claimed they had been discharged because of union activity. The same was claimed in the case of maintenance men. The terms of settlement provide: That no discrimination will be made by the company against those having union cards, and that the eight hour day will be placed in effect as previously planned by the company.

Emperor William, of Germany, who is well known to be very abstemious in all things, thinks that German university students drink too much. A sentence proving this was used by him while receiving the students' homage during his jubilee week. His majesty on this occasion said: "I expect you to reduce your consumption of alcohol to a marked degree." The emperor issued a similar warning to the naval cadets of the empire in a speech which he made at Murwick some time ago and he has several times declared that more athletics and less beer would improve the student physique.

That American schools may profit through the experience of foreign experts in education and school organization, the bureau of education has issued a statement setting forth the advances in modern educational methods in foreign countries. The treatise pays especial attention to the subject of vocational training. The vocational schools in Germany, Austria, Switzerland, Norway and other European countries are described, and their systems, the bureau declares, "should aid materially in solving the vocational problem in the United States."

It is rare that the dependent orphan children of Chicago have an outing. To bring a day of real joy into their lives, an organization is being incorporated, to be known as the Orphan's Automobile Day Association of Chicago, for the purpose of giving every little orphan boy and girl in the Chicago institutions an annual complete automobile holiday, which will include a ride about the parks of the city and a stop under the trees for a picnic lunch. Six hundred automobiles already have been donated for the entire day, Thursday, August 14.

Protection against floods and the drainage of a vast area in southwestern Illinois, opposite the city of St. Louis, is the subject of the East Side levee and sanitary district, which is working out an elaborate plan for the betterment of conditions in that territory. The estimated cost of the work provided for in the present plans is \$6,500,000. The area which will be benefited by the improvement extends about thirty miles along the Mississippi River and is bounded on the east by a chain of bluffs. It contains 150 square miles.

Governor Hodges of Kansas, accepted an invitation from Governor Major to go to Jefferson City Aug. 20 and 21 and both governors will put on overalls and each will have charge of a traction engine in the work for better roads. "The Kansas governor will be glad to come if you have a pair of overalls that will fit and if you will let him work," Governor Hodges replied to an invitation from Governor Major. "We'll have the overalls," Governor Major replied.

Following his threat that if necessary he would declare martial law at Oregon City, Ore., to prevent the proposed Sunday performances of a traveling wild west show, Governor West invaded that city August 5, at the head of five penitentiary guards. After a conference between the governor, a delegation of preachers, the show's manager and several attorneys, the manager agreed not to show. The governor and ministers agreed to attend the circus Monday and show officials promised to be present at the night services in the churches.

At the recent Balkan peace conference, M. Majoresco, president of the conference, read a note from the United States government urging that a stipulation be inserted in the treaty securing civil and religious liberty to the populations inhabiting territory which may be ceded or annexed. He remarked that such liberty was the law in every country participating in the conference and the delegation heads agreed such a special clause would be superfluous.

Progressives of five states—Illinois, Iowa, Wisconsin, Michigan and Indiana—will take part in a celebration at Riverview Park, Chicago, on August 30. The occasion will be known as "Progressive day." Progressive leaders in downstate counties in Illinois and the party managers in the four other states expect to send several thousand delegates to the gathering. Theodore Roosevelt will be the chief attraction if he can reach the city on that date.

Plans have been accepted and contracts are being let for a new contagious hospital to be built in Evanston, Ill., by James A. Patten to cost \$100,000. Mr. Patten made his offer to the Evanston Hospital Association some time ago to build such a hospital if \$100,000 were subscribed by citizens of the town as an endowment fund. This fund has now been completed and work on the erection of the building will be started soon.

The organization of a Catholic Women's League that proposes to counteract the tendencies of the women's movement, including their demand for the use of the ballot, marked one of the sessions of the German Roman Catholic central Verein, which held its convention at Buffalo. Branches of the league will be formed in all parts of the country, it is asserted by Mrs. Joseph Frey, the honorary president.

Senator Stone and a committee of officers of the Lake to the Gulf Deep Waterways Association of St. Louis, have invited President Wilson to attend and address the association's convention at Peoria, Ill., during the week of Oct. 12, and also to be the association's guest on a river trip from St. Louis to Peoria. The President said he would consider the invitation.

Robert Mather of New York, who is eighty-three years old, has just performed two remarkable walking feats. In one day he walked six miles, from Forest Hill Hotel to the base of Mount Agassiz, in Bethlehem, climbed the mountain, and after his descent walked about seven miles to the base of Mount Lafayette and climbed that.

Secretary of the Navy Daniels has postponed work on the proposed extension of the navy yard at Port Royal, S. C., until illicit liquor selling in the immediate vicinity is stopped, for he does not propose to have the government send workmen where they will be demoralized by contact with lawlessness.

The new minister to China recently named by President Wilson is Dr. Paul S. Reinsch, professor of political economy in the University of Wisconsin. It was for this position that the President vainly endeavored to persuade John R. Mott that he should give up his Y. M. C. A. work.

Democrats of Texas plan to raise \$50,000 by popular subscription for the benefit of Secretary of State W. J. Bryan. The money will be paid over to him on the contingency that he agrees to abandon the lecture platform and devote his entire time to the State Department.

A man who has caused a revolution in prison methods, reduced merit marks to a minimum and stamped out all ill feeling among hundreds of men who feel that the world is their enemy, is Edmund M. Allen, former mayor of Joliet, Ill., now warden at the state prison.

Both Chicago and Philadelphia have decided to increase the number of fresh-air schools, as a result of the test of the open-window school recently concluded in Philadelphia, in which it was shown that children were healthier in the low temperature rooms.

The United States Bureau of Education announces that of the sixty-five prisons in the United States and Canada reporting such schools to them, forty-four maintain classes in which both academic and trade subjects are taught.

Captain Stephen Hanks, a pioneer Mississippi River pilot, whose father was a brother of Abraham Lincoln's mother, is dying at Sterling, Ill., at the age of ninety-one years.

Through the Oriental Kaleidoscope

American Ideas of Education in the Orient

By Charles Richmond Henderson

THE proper persons to give a judgment on this subject are Professors Burton and Chamberlin, of the University of Chicago, for they made a long and special investigation of the entire educational problem. This article is simply a memorandum of certain impressions from recent contact with educational centers in India, China, and Japan, and does not claim completeness.

The General Situation.

The young men of these countries are just now in a friendly attitude to our representatives of education. The friction with Japan is real and is a temporary disturbing factor, but we hope it will pass away. The dominant educational influences in India are naturally British, but political unrest subtracts somewhat from that influence, and America is well represented there. In China sympathy of students for our teachers has steadily risen for several years and is now at its flood tide. The establishment of the "Indemnity College" near Peking is the most tangible manifestation of this bond. In the colleges are formed the leaders of China for the next generation; and as China seems destined by its numbers, wealth,

in the local studies of the coolies and beggars, and in attention to improvements in social legislation and administration.

Our teachers in Chinese colleges have to work with a strange language; and the Chinese struggle in the fog to seize modern ideas about science through the medium of English, German or French. Until the Chinese have built up a scientific nomenclature of their own and made it exact they will be at considerable disadvantage; but with our help they are slowly manufacturing and sharpening the tools of scientific thinking and independent investigation.

Religious Teachers.

There is a young American graduate from one of our American colleges who goes about China lecturing on the gyroscope, the aeroplane, the microscope and other mechanical contrivances. He can draw a crowd of curious and bright lads and men in any city of China. He did this in Peking and collected crowds who were then invited to the great evangelistic meetings of Dr. Mott and Mr. Eddy. The Y. M. C. A. leaders are generally college graduates



BENGALI STUDENTS OF CALCUTTA.

A CHINESE Y. M. C. A. SECRETARY AT CHENTU.

TYPICAL STUDENT GROUP AT CALCUTTA.

Some Typical Young Men of the Student Class in the Far East.

unity, ability, energy, and love of knowledge to be the dominant nation in the Far East, our opportunity there is one of the most significant facts in our history.

It will be a blessing to mankind in all the future if our nation understands the crisis and goes to meet the oriental need in a cordial, frank and honest spirit of reciprocity. China aspires to be a republic and instinctively its reading men turn their eyes to those who are best acquainted with the history, experience and institutions of the greatest of all republics. In India and Japan there is a large number of students who vaguely dream of free civil government in which all the people have a voice; and if China succeeds republics will become fashionable.

The Hand Outstretched from the Long Sleeve.

So far as fundamental laws of psychology and educational method are concerned, there is nothing, and ought to be nothing, peculiarly American; for science is human and not provincial; it has no barriers of race or nation. But when we come to questions of temperament, emphasis, spirit, America has many peculiarities, some of them good. We cannot claim to be as thorough as the Germans, and our graduates have not the scholarly finish of the Oxford and Cambridge men. We are hasty and often superficial, although we are improving in accuracy, mastery and comprehension. The special quality which fits our fellows from Princeton, Harvard, Purdue, Yale, Wisconsin and other universities for a moral conquest of China is that they are "good mixers." They are in no case coarse or vulgar; but they are home folks, democratic, and can shake hands with a Chinese student who will break his ancient custom even on a frosty day to push his hand out of his long protecting sleeve to touch the palm of one of our young athletes and scholars. I do not think there is a particle of patronizing feeling of condescension in our men in Peking, Tientsin, Nanking, Canton and Shanghai. They manifestly admire and respect the fine qualities of the Chinese, while they are by no means blind to their defects.

The practical education which fits men for securing a living outside clerical and political offices is better for Indian youth than that form which is unduly dominated by Oxford and Cambridge. In fairness it should be said that many British officials are earnestly trying to widen and diversify the methods of instruction.

The devotee of social science, both theoretical and practical, rejoices to see the influence of his favorite studies in the Far East,

who get into government colleges as well as Christian institutions and influence the young men. In their halls are gathered classes in the Bible, in methods of social service, in other subjects which supplement the regular curriculum and furnish points of contact for missionary endeavor.

In one government school there is a teacher from Virginia who dresses like the Chinese, sleeps on a board, eats their food, and gets near to their heart. He is paid to teach the English language, but he is a born leader and the boys of the school follow his example and his suggestions of usefulness with admiration and affection.

In one great province our missionaries practically nominate the instructors chosen in the government college. This cannot, in the nature of the case, continue many years, because the national spirit is strong and rising, and such dependence will not be necessary; but now it is a golden opportunity.

An Unfinished Task.

If our Christian work of education is to retain the position of leadership alongside the great universities which China is building up with the wealth of the nation at their foundation, we must be careful to select competent teachers and investigators. America is in competition with Europe in this field, and if we send weak men, with meager facilities of library and apparatus, we cannot long retain respect. Sectarian divisions have in the past jeopardized the strength of our forces in a way which most of our missionaries know to be exceedingly dangerous. In the future this division in education, if continued, will become still more fatal to efficiency and respect. Perhaps weakness of resources and educational thoroughness is not the worst aspect; for sectarian divisions raise doubts. The Lord prayed that we all might be one, that the world might believe. It is difficult to believe contradictory witnesses. In some places, as at Nanking, our Christian colleges are combining and the effect is delightful. One of the happiest communities I ever saw was that at this ancient capital of China, when the representatives of several home denominations wrought together so well that you could not see the seam where the old flag was sewed together. This figure of good omen is borrowed from McCutcheon's cartoon of our national flag at Gettysburg, where two veterans, one of the blue and one of the gray, hold it up smiling to notice that the rent in the stars and stripes can no longer be discovered.

University of Chicago.

Church Efficiency

Some of the Problems of the Modern Church Discussed

By Shailer Mathews

Notwithstanding the difficulties in determining any absolute standard of efficiency, it is possible to determine in a general way what are the agencies of efficiency. These are three: the individual members of a church; properly organized classes, clubs, societies and brotherhoods, and a church organized as a whole. The particular function of each of these agencies cannot be standardized precisely as in the case of industrial operations, but none the less it is possible to see that such functions actually exist.

If the church member ever passes beyond a complacent assurance of his own salvation, he at once must see that the very heart of Christian life is activity. Religion in his case must come to mean less a source of comfort and more an inspiration for adventure in social service, and, if need be, sacrifice. But if a church is not an abstraction, neither is it a mob of well-intentioned anarchists. The very genius of Christianity is co-operative. The smaller groupings within a church are partly spontaneous and partly determined by leadership. Many churches find there is an immense amount of waste in their internal organization. Young people's societies duplicate the work of the Sunday-school; boys' clubs that of Boy Scouts; men's brotherhoods that of official boards; women's societies that of committees on general benevolence. Duplication in itself is not necessarily an evil, but duplication that does not promote efficiency—and this is its common outcome—is waste.

While it may not be possible to eliminate waste altogether, it is one aspect of that supernal common sense of which Mr. Emerson speaks to see that each organization within a church should work within definite fields for a definite unduplicated purpose. And this, while by no means excluding the arousing enthusiasm by so-called inspirational methods, certainly lays stress on calm, businesslike planning rather than on paper programs and mass meetings. More than one splendid organization has collapsed from an overplus of inspiration and a deficiency of sharply defined function.

When we pass to the church itself as a working unit the difficulty is both simplified and increased. For, on the one hand, the function of a church is more general than that of its component members and auxiliary organizations, and on the other hand it is more specific. It is more general because it must work for an end in view that is worldwide, and it is more specific in that it cannot as a whole undertake such a variety of tasks as can its various component parts.

If the churches, after they have determined to give attention to operation, rather than superficial activity, were to question themselves as to just what is to be the aim of this operation, and then proceed to organize with the deliberate attempt to increase its efficiency, the results would perhaps be slower in coming but they would also be slower in going.

It follows that to bring about an elimination of waste and to establish larger co-ordination of the agencies of church work there must be a far more systematic division between the department of management and the department of workers in the church than now exists. The ordinary church organization is not well adapted to more than conventional activity. The management lies generally in the hands of a single paid superintendent, so to speak, the pastor; a Sunday-school superintendent who is often without any special training for his work, and a board of deacons chosen because of supposed spiritual sympathies, but often quite as conservative as spiritual.

It would seem no very difficult matter for every church to undertake the organization of what might be called its management staff. It makes little difference under what name this staff exists, provided that it undertakes to plan the tasks for the various agencies, individual and collective, of the church.

Efficiency thus becomes specialized in view of special functions. Instead of relying upon recurrent periods of agitation called revivals, such management would undertake, first, the study of the conditions under which the church is surrounded; second, the adoption of a program of specialized church activity, and, third, the selection and adjustment of various members of the church to the accomplishment of the specific tasks involved in the general plan of management.

The pastor would naturally belong to the board of management. Whether or not other paid assistants would so belong might be a

fair question to be answered according to circumstances. The most desirable plan would seem to be that the paid assistants to the pastor would serve, as it were, as functional foremen for the purpose of outlining and directing the specific phases of the church work as determined by the management committee.

Thus one such assistant might have charge of relief work, another of work for boys and girls, another of religious education, another of the church canvass. Even if one paid assistant should have charge of more than one such activity of the church in the same proportion as the plan of management becomes specialized should these paid assistants become specialists.

There is decided need of the increase of such paid assistants in large churches, but no church need wait until it is financially able to engage such vocational workers. There are always men and women who can be persuaded to serve as volunteers, and their earnestness can soon be disciplined into efficiency.

The curriculum of theological seminaries as a class is one which prepares men to minister to congregations in little towns which perpetuate the social life of several generations ago. It rests upon the assumption that the minister is a preacher who must give his message. He must therefore study the Bible in its original languages, he must make sermons, he must have a system of theology, and he must know something about the historical development of the church. He is given some advice as to how church affairs should be conducted, but except in the fortunate cases of a few seminaries, where the matter is taken more seriously, he is given only a smattering of sociology and psychology and all but no practical training in his actual vocation.

Personally, I am a revolutionist in the matter. I am convinced that the fundamental conception of the minister's education must be changed from that of a man with a message to that of a leader of a social group with a definitely religious and moral function. I would, of course, have preachers know the fundamentals of Christianity; and I would certainly have them trained to be preachers of the Word.

But I would also have them trained to be chairmen of committees of management with the capacity to study situations and adjust churches to situations rather than to preach good sermons. In other words I should train ministers to be practitioners rather than lecturers upon spiritual therapeutics. I would train them to be leaders of men rather than exhorters of men. I would have the seminary send them out trained in efficiency rather than informed in orthodoxy.

Robert Bridges

After several weeks of uncertainty as to whether the office of poet laureate would die with Alfred Austin, Premier Asquith recently announced the choice by the king of Dr. Robert Bridges to fill that position. Thus has the king followed the example of his grandmother in appointing a little known poet and passing by a number of men who have won their way to popular esteem by poetry that reaches the popular heart. It was no kindness to Alfred Austin to appoint him poet laureate, and whether it will be a kindness to Robert Bridges remains to be seen. Queen Victoria and her stolid husband were generally conceded to have possessed in matters of art "the most execrable taste of any royal house in Europe," and there is some reason to fear that they transmitted it to their offspring. It is the appointment, and not the poetry of the man appointed, that is in questionable taste. Robert Bridges has written some really good things; though what he has written that deserves this honor, few people in America, or in England, will be able to guess. Robert Bridges was born in the Isle of Thanet, at the mouth of the Thames, on October 24, 1844. He was educated at Eton and Oxford and studied medicine at St. Bartholomew's, London. His practice was confined almost entirely to public hospitals. He retired from the practice of medicine in 1892 and since that time has devoted himself to literature. He has written poems and plays, which are published in five volumes, but outside of a small circle his work attracted little attention.

The Encyclopedia Britannica, referring to the writing of Dr. Bridges, says: "As a poet Robert Bridges stands rather apart from the current of modern English verse, but his work has a great influence in a select circle by its restraint, purity, precision and delicacy, yet strength of expression; and it embodies a distinct theory of prosody. He maintained that English prosody depended on the number of 'stresses' in a line, not on the number of syllables, and that poetry should follow the rules of natural speech."



Shailer Mathews, President Federal Council of Churches of Christ in America.

Fighting Vice in Atlanta

A Brief Account of the Men and Religion Campaign Against Commercialized Vice in Atlanta, Georgia

By John J. Egan, Chairman of the Committee

This movement came as a result of the union of the churches following the Men and Religion campaign. A committee appointed, consisting of laymen and ministers, began an investigation of the city, and became convinced that the first evil that should be attacked was that of protected vice. A careful investigation of the conditions was made and submitted by this committee at a luncheon attended by practically all the ministers of the Protestant evangelical churches of the city. It was the unanimous vote of the meeting that the committee launch a campaign against protected vice. Our newspapers did not co-operate with us and it became necessary to contract for display advertising in all of our three daily papers. The first advertisement was published June 25. July 15 the ministers of our city were again called together by this committee and another report was made to them. At its conclusion Bulletin No. 6 was signed by practically every Protestant evangelical minister in the city, *"As Ministers of God, we cannot and will not be silent so long as this partnership between the city and vice continues."*

What has been done in Atlanta can be done in any city where the churches of Jesus Christ will unite and the ministers will raise their voices persistently against this evil. The churches of Jesus Christ have the power to remove the sin of protected vice in any city whenever the churches will unite in their attack against it. Until they do this, upon their heads must continue to rest the blood of every young girl bought and sold in these houses of bondage; and this blood, precious in God's sight, will be required at the hands of the Churches of Jesus Christ, their ministers and members, who have the power to end protected vice and exercise it not.

Other cities all over the country are following Atlanta's example. Asheville, N. C., Athens, Ga., Philadelphia, Penn., Little Rock, Ark., and Birmingham, Ala., are among the very recent recruits.

The work has been permanent in Atlanta, moral conditions are better here than they have been since Atlanta became a metropolitan city; the police force, which had to devote a large part of its energies to regulating these houses of prostitution can now devote itself unreservedly to the enforcement of the law against immorality wherever practiced.

Our Police Commission, City Council and three daily newspapers are supporting the chief in his policy of law enforcement.

The experience in Atlanta illustrates that the backbone and strength of commercialized vice is the money profit there is in it. Forty-four houses with 265 inmates, took in more than \$700,000 per year. Seven of these houses rented for \$43,074 per annum when rented for immoral purposes, and would not bring 25 per cent of that rent for legitimate purposes. The men and women who were getting these profits were naturally anxious to continue this "easy money" income. The advertisements show in part the schemes they resorted to to discredit the reformers and reform movement.

The campaign in Atlanta cost about \$6,500 for advertising and about an equal amount for other expenses, including investigation and the temporary care of the women. The advertisements were written by one of the leaders of the movement, Mr. Marion M. Jackson, a prominent attorney, President of the local Y. M. C. A., and vice chairman of the Executive Committee of the Men and Religion Forward Movement, whose generous donation of time and talent has been greatly used of God.

The spirit of Christianity which actuated the protest against vice resulted in many conversions among the women and girls, notably a notorious keeper for years of one of the largest houses of prostitution in the city. This woman was so moved by the spirit of Christ as to give all her savings—\$2,500—to found a permanent rescue home, which, through the co-operation of the churches has been established. Through this home and other channels, more than two hundred girls and women have been thus far helped.

In this connection, we call attention to the fact that the "White Slave" is not only the girl who is forced into vice through brutality, but also the girl who is enticed into it through the influences of older people who are constantly making money off of her mistakes. The girl of fifteen or sixteen who is, for economic or other reasons, denied the protection and guidance of a good home and is surrounded by men and women who entice her into unwise or immoral conduct by constantly filling her mind with evil suggestions, evil examples, untrue stories about the consequences, and untrue allurements regarding the pleasure and profit of drinking and evil conduct—such girls are just as much the victims of white slavery as are the girls who are forced into vice by brutality. Such girls are just as helpless, and the "Slavers" make just as much and even more money off of them. Consequently, it would seem that when more than 60 per cent of the girls found in the houses of vice are under twenty years of age, many of these girls must have been the

victims of the "cleverness of wickedness" or the greed of criminals rather than of their own inclination.

Considering the improvement in conditions in Atlanta, it is interesting to note that Des Moines, Iowa, was successful in closing its vice district, and thereby actually reducing vice, and to the surprise of both the friends and enemies of the movement, also reducing crime of all kinds at the same time. Seattle, Wash., a year or so later, also accomplished splendid results, although in Seattle they had to remove from office the mayor of the city and elect a new mayor before the citizens could have the law enforced. This campaign cost \$16,000.

It is sometimes suggested that to close the houses of prostitution and drive out the inmates, is cruelty to the women. To this, there are several answers. One is that nothing could be worse for the women than for them to continue the life they are in. There is nothing more cruel than the treatment received by women in the life of vice. They are constantly diseased, frequently beaten by their so-called lovers or keepers, and often drunk and sick. The life they live and the associates they have, encourage drug habits, such as the use of cocaine and all other insidious habit forming drugs, as well as liquors of all kinds. Their money is taken away from them by grafters and criminals, and by the keepers who sell them cheap goods at high prices. They are often abused by drunken companions or customers, and in short it is hardly possible to conceive of a worse life. The women and girls are kept in it because they are told by the people who make money off of them that they are outcasts and that nobody else will have anything to do with them. If the house is closed, it not infrequently happens that some of the inmates give up the life and return home or return to honest work when they find that there is a chance for it. It also happens that some of them marry while others drift to other cities to continue in the life of vice until they die, often under forty, many under twenty-five years of age.

The Joy of the Well-fought Field

Every soldier knows what this means. There is nothing sweeter than the sense of victory in a worthy cause if there remains no sting of revengeful rejoicing over the foe. The good soldier is the man who enjoys one of the great rewards that can come to anyone in this life. If we can be sure of the reality and richness of the joy of the well-fought field we shall be able to nerve ourselves for the conflict when otherwise we might faint. To realize that the victory is at every moment possible and to enter into the joy of conquest adds something to the energy of the warrior and he keeps his feet when otherwise he might go down before the foe. The joy is all the keener because we know that we have earned it. It was not ours by virtue of any trick but the triumph came through the hard contest and the steady stress of battle. The well-fought field is the place of fair-play and he who rejoices in its attainment experiences happiness indeed.

A committee of the Federal Council of the Churches of Christ in America recently interviewed President Wilson, the secretary of war and the secretary of the navy, urging immediate attention to the matter. There are now only 67 army chaplains for over 95,000 men, and 21 chaplains in the navy to care for about 53,000 officers and men.

The 1014 International Sunday School Convention will be held in Tokyo in response to invitations presented at the recent conference at Zurich. It is reported that \$110,000 was raised during one forenoon at Zurich toward the \$175,000 needed to enlarge the work during the next three years. H. J. Heinz, of Pittsburg, head of a party of Sunday-school experts who toured the East previous to the convention, reported on Sunday-school progress in Hawaii, Japan, China, Korea and the Philippines. There were 2,500 registered delegates in attendance representing over fifty countries.

The missionaries of the New York Bible Society at Ellis Island distributed during the year over 100,000 volumes of scripture among the immigrants. These volumes were in more than thirty languages. This is the largest distribution of scriptures ever made among the immigrants. The society aims to make it possible for every immigrant who desires to receive a copy of the scriptures without note or comment in his own language. The Bible Society reports that for the fiscal year of the government, ending June 30, 836,473 immigrants landed at Ellis Island.

Some Beecher Sayings

"Never gauge the duration of your sleep by the time any one else sleeps. Some men will tell that John Wesley had only so much sleep, and Napoleon so much. But when the Lord made you, as a general thing he did not make Napoleons."

"Blessed is the man who can throw the light and radiance of his imagination, of his wit and humor, all through his life."

"When I want to know more about the doctrine of depravity, I study you; and I have abundant illustration on every side."

"Ministers are not called to preach for the sake of the salvation of sermons."

"Money is like powder—it has no power until it is sent off."

"A thousand sermons can't put down heresy as fast as a hundred hymns."

"The Lord's garment is large enough to cover all sects and to leave room for nations to camp under it besides."

"There are men who own a thousand acres of land in their soul—and have a quarter of an acre of it under cultivation."

"Among Romans one must do as Romans do—a maxim which only needs a little extension to make it read: 'Among devils one must do as devils do.'"

"Am I persecuted by evil men's tongues? Let them wag. The serpents vibrate their tongues in the wilderness, but they do not trouble any one who is not in the wilderness. Stand aloof from all these misconceptions of men. Stand higher."

"To go through life without humor is like being in a wagon without springs."

"A young man of a clean mouth, unsmudged by sour beer or intoxicating drink and unsmoked by tobacco, feels uneasy till he can get the nasty smell on him, in his hair, through and through his skin and his whole composition; then he begins to think he's a gentleman."

A Lively Composition

William H. Maxwell, the superintendent of New York's public schools, quoted with no little zest at a recent dinner a composition based on a moving picture play that had been written by a boy of ten.

The composition was very long and very delightful. The best paragraph ran:

"The villun curled his mustarsh, and seezing the pure vurgin shreeks ha ha be mine or deaths blud is on my head this dagger stabs thee to thy utermost sole ha ha vengunze vengunze. But the good hero kurses and says O hevins hevins stur won step and thy ded body lies at my door. lay won arm on the vurgins korpsae and it was better if you was drowned with a millstone. Avarnt avarnt from this sweet korpsaes presunz."

Expensive Words

Conan Doyle is said to have received \$1 a word for some of his writings. Theodore Roosevelt was reported to have been paid at the same rate for the story of his African hunting expedition. But the man who condensed a long and complicated railroad warning into six short words received \$1,000 a word for his work. The original sign began "Beware of the Engine and Cars," and con-

tinued with about five minutes' worth of wordy injunctions. Successful damage suits were brought on the ground that the long winded signs were not clear warnings. A lawyer was engaged to write a short one. For the famous "Railroad Crossing—Stop, Look and Listen," which has become a classic in the realm of railroad operation, he received \$6,000. The directors considered the amount well spent.—Congregationalist.

Not Yet in Sympathy

Ambassador Page, discussing the labor question one day at Garden City, said to a reporter:

"The labor question, like the question of capital, will be settled when labor and capital come to understand one another, when, as it were, they learn to speak the same language."

"Bring them together now and they are apt to get on like the French girl and the American girl who met after a correspondence course in one another's tongues."

"Well, how did you get on?" her mother asked the American girl after this conference.

"Oh, fine!" was the reply. "Mademoiselle understood every word she said, and I understood every word I said."

Emerson's Drollness

Daniel C. French, the sculptor who was commissioned to make the bust of Ralph Waldo Emerson, which is now in memorial hall, Harvard University, tells this story:

At one of the sittings Mr. Emerson rose suddenly and walked over to where the sculptor was working. He looked long and earnestly at the bust, and then, with an inimitably droll expression, he said:

"The trouble is the more it resembles me the worse it looks."

WE can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleaned their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. Oh that we might sing evening and morning, and let song touch song all the way through! Oh that we could put songs under our burden! Oh that we could extract the sense of sorrow by song! Then sad things would not poison so much. Sing in the house—teach your children to sing. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.—Beecher.

ABOUT TORONTO.

Toronto is an ideal convention city. Many large religious convocations are held there each year. Massey Hall is one of the most ideal auditoriums on the American continent. Its acoustics are perfect. It has numerous committee rooms and other accessories, and a massive pipe organ.

Toronto is within easy reach. It is less than seventy miles from Buffalo and 150 miles from Cleveland, and by railroad it is exactly 229 miles from Detroit. Toronto as men travel is only eighteen hours from Cincinnati, which is the same distance as is Kansas City, Atlanta, Washington and Richmond. It is not so far away as Des Moines, Omaha, St. Paul, Minneapolis or New Orleans, at which places our Conventions have assembled. The accompanying cut is one of the entrance to University College grounds, Toronto.



A Page of Human Interest

J. G. CANNON ON MARK TWAIN AS LOBBYIST.

"One of the frankest lobbyists I ever met in Washington was Mark Twain. He came to the capitol to lobby for the copyright bill and he frankly told everybody why he came. He had a selfish interest in that bill and he admitted it. He did not pretend to any other interest than that of a selfish one for himself and his family in a literary property they possessed. He came to the speaker and in his humorous way suggested that he ought to have a vote of thanks from Congress because he had kept away so long and bothered it so little. He knew that people who have received the thanks of Congress are entitled to the privileges of the floor. He wanted that privilege so he could lobby for his bill there on the floor where legislation is enacted. I could not give him access to the floor, nor could I submit a motion to the House granting him that privilege; but I gave him my private room in the capitol, where he could meet the members of the House and lobby with them individually and collectively.

"Under the proposed reform laws to regulate the lobby Mark Twain would have had to take out a license and appear only before the Committee on Patents, which had jurisdiction over the copyright bill. But he did not want to talk with the committee; he wanted to meet the members of the House and appeal to them in person, realizing that he could get more support for his bill in that way than by any formal argument he could make anywhere. So he occupied by private office for several days, met nearly all the members of the House, told them stories, gave them cigars, and made his appeal for votes direct."—Saturday Evening Post.

ANOTHER MARSHALL STORY.

For a few days after inauguration the offices of the newly created officials of the federal government in Washington were overrun with photographers from other cities who had been sent by their papers to "cover" the affair and to bring back a stock of pictures of the new men in the high places. Sometimes there would be six or seven in a cabinet officer's office at one time, all requesting him to pose for "just one picture" at his desk.

Two came in to see Vice-president Marshall in his office at the capitol. They entered and explained their errands—simultaneously. The Vice-president consented and the two set up their cameras.

"Now, look into the lens," said one.

"Now, look right into my lens," echoed the other.

As a result the Vice-president's eyes shifted from one to the other. Both were trying to get the picture at once.

"Wait a minute," said the Vice-president, smiling. "You fellows remind me of the story of the cross-eyed butcher, and if you'll wait I'll tell it to you. This cross-eyed butcher was about to kill a steer. A hanger-on about the place was persuaded to hold the animal while the butcher hit it between the eyes.

"Are you going to hit where you're looking," asked the helper.

"Yep," replied the butcher.

"Then, you hold the thing yesself!" exclaimed the helper, as he walked away."—Pittsburgh Chronicle-Telegraph.

A CASE OF MISTAKEN IDENTITY.

Talking about duplicates, perhaps the case of James C. McReynolds, attorney-general, and Representative Gordon Lee of Georgia, eclipses the best. The two are continually being taken for each other by friends and acquaintances, as well as strangers.

They are of about the same age, are both of southern birth, are close personal friends, have the same attractive mannerisms and resemble each other in stature, weight and carriage.

Recently Former Senator Joseph Bailey, of Texas, spied one of them walking ahead of him on busy 15th street.

"Hello, there, Mac!" he shouted. "Wait a minute!"

"Mac" didn't wait and so the former senator chased after him. As he neared the man he pursued, he exclaimed: Oh, hello, Gordon; I thought you were McReynolds."

SECRETARY GARDNER TELLS STORY.

Obadiah Gardner, the new secretary of agriculture, told the following story:

"I was in a small country store in Maine—my native state—one morning when an old lady accompanied by a gawky-looking girl of about fifteen came in and asked the proprietor to show her some cheap calico.

"She pulled at one piece first one way, then another, wetting it meantime and rubbing it with her fingers to ascertain if the colors were fast. She apparently was unable to satisfy herself regarding it.

"Finally she produced a small pair of scissors and snipped off a tiny piece, which she handed to the young girl.

"Here, Emma," she said, 'you chew on that an' see if it fades any.'

"Emma put the sample into her mouth and with the most serious expression imaginable went to work."—Lippincott's.

JOHN SHARP WILLIAMS NOT ALWAYS MILD.

In repose Senator John Sharp Williams, of Mississippi, is one of the mildest and best natured and most inoffensive men imaginable, although in debate on the floor of the Senate Mr. Williams can show that he has some fire in his makeup. No one would accuse him of being bloodthirsty or of having ever fought a duel. He did once, though.

It was when he was attending the famous Heidelberg University in Germany. A German student challenged John Sharp.

"In Rome do as Romans do," Mr. Williams counseled himself. Therefore he promptly accepted the challenge.

Being the challenged person, he had choice of weapons. The German was greatly disturbed when the American's second said sabers, the usual dueling device, would not be used. The Yankee fire-eater would fight with United States army revolvers.

This was unheard of and the German the next morning was a wreck. His hand shook and the bullet whizzed by John Sharp several feet distant. The latter calmly aimed at a fleecy cloudlet in the sky and let go.

The principals then shook hands and became fast friends.

PADEREWSKI IN RETIREMENT.

M. Paderewski has virtually given up the role of virtuoso and devotes his time to composing music, rather than to playing it. After a youth full of pathos, some of the tragedy of which he put into his playing, he has retired to his Swiss home, happy in the comradeship of his wife.

There is a myth that like Samson's, Paderewski's strength is in his hair. But in spite of the adoration he has received all his life from matinee girls and the luxury to which he has always been accustomed, Paderewski is a sturdy, many-sided man of red blood and muscle. He plays sometimes seventeen hours a day, a muscular task that might daunt any champion strong man; he is a powerful swimmer and an expert horse breeder.

The model estate of M. Paderewski at Riond-Bosson, above Morgas, is famed throughout Europe. Many pilgrimages are made there, consisting not simply of lovers of good music, but those interested in model farming.

Mme. Paderewski has a poultry farm, where all species of poultry as well as pheasants are raised. This has been Mme. Paderewski's hobby for some years and she has many valuable specimens. One cock and four hens, it is said, are valued at \$7,500.

Surrounding the home of the musician and his wife are enormous gardens and hothouses with their succession of vines so arranged that fresh grapes can be picked from October to April.

In the orchards are pear, apple, plum and cherry trees imported from Canada, England, France, Germany, Scotland, and Poland. M. Paderewski takes particular pride in the size and quality of his fruit.

These are a few of the interesting things to be seen at the Paderewski estate, and constant improvements are being made, for the musician is spending the greater part of his income in adding to and beautifying it.—Daily Magazine.

PLAIN SPEAKING.

Sir Herbert Tree tells a number of good stories.

One of his favorites is about an old lady who had invited some friends down to pass the week-end at her little country cottage.

Her guests arrived in a tremendous downpour of rain.

"Dear, dear!" exclaimed the hostess as she welcomed them in: "what a day! I'm glad you've come, but do hope the weather will clear up, or you won't enjoy yourselves much."

"Oh, but, my dear Mrs. Jones," replied one of her guests politely, "we didn't come to enjoy ourselves; we came to see you!"

IN NEED OF THE BEST HELP.

Apropos of Senator Root's rumored refusal to run again for the Senate, a New York lawyer said:

"Root is admitted to be the greatest corporation lawyer of the day. I heard this fact well brought out once in the Metropolitan Club.

"Two capitalists, over a rickey and a regalia, were talking shop.

"The Wind Trust, I see," said the first capitalist, 'is to have dissolution proceedings brought against it by the government. All sorts of iniquities are charged to its account. Does it admit its guilt?'

"Well,' was the reply, 'it has engaged Root.'"—Chicago Record Herald.

MARK TWAIN AND THE OYSTERS.

Mark Twain was in a restaurant one day and found himself next to two young men who were putting on a great many airs and ordering the waiters about in a most impressive fashion. One of them gave an order and told the waiter to inform the cook whom it was for. "Yes," said the other, "better tell him my name, too, so as to make certain of its being all right."

Mark, who hated swagger, called the waited and said in a loud

Mark, who hated swagger, called the waiter and said in a loud

of them."

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

Cultivate Romance in Middle Life

You read a novel a while ago. The hero was a poor young man, and the heroine was an heiress. You are middle aged, but you read it with entire sympathy with the young people. But in that story the father of the girl objected because the young man had not money enough, and the mother objected because she was dreaming of social advancement for her daughter. Your sympathies were not with the parents, prudent and calculating; you sympathize with the unreckoning young people. But did you learn no lesson that as people grow older they lose some of the fine and uncalculating ardor of youth? That father and mother who behaved so unpleasantly in the novel had a romance of their own twenty-five years before. They have sadly outgrown it, and yielded to the cold and calculating temptations of middle life.

This is one cause of divorce in middle life. Here is a couple married ten, fifteen, twenty years, who suddenly shock the community by a divorce and a scandal with it. What was the trouble? They had settled down into a monotonous life, with no romance left in it, no imagination, no poetry. Then came temptation in the form of a romance; and Satan said, "Why should you suppose that youth is dead within you? Life still has joys in store for you;" and lo, there is a swift and terrible fall before temptation that never would have been considered ten or fifteen years before.

You cannot afford to let romance and poetry die out of your life. Husbands must continue to be lovers. Wives must continue to keep themselves neat, and to cherish something of romance, and to believe their husbands to be heroes. If they do not, then middle age has dangers that youth almost escapes.

Let there be more of youth in middle life. Let middle aged people remain young, and keep some of the very illusions of youth. It is only by becoming young that we can enter into the kingdom of God; for in heaven every one is young.

Mrs. Catherine Waugh McCulloch

Mrs. Catherine Waugh McCulloch, who framed the Woman's Suffrage Bill that the Illinois Legislature passed recently and whose article on woman suffrage appeared in a late issue of this paper is an able speaker, an adroit debater. But she is as capable a housewife, and as devoted a church woman as she is a speaker. Indeed she does many things; and does them all well. She is a lawyer of more than acknowledged ability. Many members of the Chicago Bar who have drawn swords with her in the Court Room have borne testimony to her marked ability as an advocate. She is a member of the firm "McCulloch & McCulloch," the other member of the firm being her husband, Mr. Frank H. McCulloch, who is well known to all social workers in Chicago. This firm does a many-sided legal business and maintains a large and loyal office force. Very recently it has been the adviser of the Marshall Field estate, and the Chicago Milwaukee Electric Railroad.

The best thing that Mrs. McCulloch does is to mother four fine children. Her son, Hugh, has just graduated with honors from Northwestern University. His "social service" task is to carry an automobile load of young people to the Bethesda Church in Chicago every Sunday morning, to play the violin in the orchestra of its Sunday-school, and to teach one of its Sunday-school classes. Mrs. McCulloch is a "good citizen." For several years she was Justice of Peace in Evanston. For the past four years she has been a guiding spirit on the Executive Committee of the Current Events Class, a class that discusses everything that has to do with the extension of the Kingdom of God, and has created any number of good things like playgrounds, and visiting nurses and Humane Societies in the city of Evanston. This past winter she has been the leader of what is called the Legislative Class of the Evanston Woman's Club. This class has met weekly for the study of the legislation that was being considered by the Illinois Legislature.

The McCullochs believe in the Christian Church. They attend its services; they support its work. If they are not in their pew on Sunday morning, they are either seriously ill or out of town. Storm, heat or fair weather does not keep them from church. And they are keenly interested in every department of its work. Indeed they are keenly interested in every good cause. Generously have they given of their time and thought and strength and money to help every reform which has as its goal "the new earth where dwelleth righteousness." There is a host of men and women in Evanston, who a few years ago, did not believe in equal suffrage. But they came to believe in Mrs. McCulloch. They could not help but admire her. And then they came to believe what she believed. They saw that a suffragist could be a charming wife, a devoted mother, a loyal friend, a useful club woman, and a faithful church member.

Mrs. McCulloch is first of all a splendid Christian woman. She believes that "Christianity has been the inspiration which has al-

ready partly lifted woman out of the degradation of heathenism and the bondage of the dark ages," and that it aims to bring to all women "full freedom for self-development and helpfulness." Her suffragism is but one phase of her Christianity. With Paul she believes that "there is neither male nor female in Christ Jesus, but that all are one." With Peter, she insists that "husbands and wives are heirs together of the grace of eternal life." In a recent speech she said:

"Women should be joint guardians with their husbands of their children. They should have an equal share in family property. They should be paid equally for equal work. Every school and profession should be open to them. Divorce and inheritance should be equal. Laws should protect them from man's greed by limiting the hours of woman's labor, and protect from man's lust by punishing severely vile assaults on women. Women under official custody should be under the control of women. Troubled childhood should be safeguarded. All these desirable reforms can only come through the vote of women, and such laws have been passed where women vote. To secure this vote for women in the United States Christian women must unite."

Cattle and Sheep, and Boys and Girls

Government experts, in making a study of grazing lands on the national forests, have discovered 125 entirely new species of plants. This discovery came about through the collection of some 9,000 different plant specimens, with notes as to their habits of growth and forage value. This work is part of a comprehensive plan to determine the grazing value of every acre of national forest land, in which the capacity of the soil to grow certain forage crops is to be determined and an effort made to decide for which class of stock—sheep, cattle, or goats—the range is best located. Those who have made these studies have combined the qualities of practical stockmen and trained botanists. The investigators found many areas covered with flourishing plants which apparently should furnish excellent grazing, but which were not of a character relished by stock; these areas, therefore, had little or no stock-carrying capacity. The areas studied were divided into such small subdivisions that maps have been prepared which show exactly the kinds of feed which grow on each acre, and the time of year it is ready for grazing. All this is splendid, but how much is man better than a sheep? How long will it be before we grow boys and girls as carefully as cattle and goats?

Cigarettes!

We must say we have always admired the Outlook, but we are somewhat disturbed to see a magazine of its history and its relations to religion carry a cigarette advertisement as it does in a recent number. It gives us the same sort of feeling we would have if we should happen upon its venerable editor with a coffin-nail in his mouth. We are aware that these matters are of relative morality. A few years ago an American minister stayed a few days in a Welsh resort which is a sort of a Welsh Northfield. After dinner every minister, about a dozen in all, in the hotel, lighted a cigarette and puffed away contentedly. It seemed odd to the American, but the morality of that situation was of a different sort than the moral question involved in the instance under discussion.

"A system of women police might go a long way toward aiding to solve the social evil," said Senator Victor Linley of Superior, Wis., recently. "Of course it would be necessary to exercise a great deal of care in adopting such a system, but the advantage lies here: Women are not as blunted as men, and they are readier to observe conditions that a man would pass by with scarcely a thought." Senator Linley is author of a bill for a legislative investigation of the social evil, and he framed the law under which the injunction is used against immoral houses. He has been named on the investigating committee of the Senate.

In San Francisco in order to vote on the pending \$3,500,000 bond issue, to acquire the municipal street car lines, 143,000 voters have registered, 94,000 of whom are men and 49,000 women. It is the highest registration in the history of the state of California.

A Chicago girl whose business is to plan the electric wiring of thousands of flashing signs throughout the country is Miss Nettie Liepe, who is twenty-four years of age and earning \$200 a month.

Disciples Table Talk

Mary E. Bramford, press secretary of the Mount Hermon Federate School of Missions, writes as follows: At the Federate School of Missions, held at Mount Hermon, in the Santa Cruz mountains, California July 20 to 26, the registration was good and the representation of the Disciples at the school was considerably more numerous than the previous year. The daily text-book classes in the two new text-books, "The New America," by Dr. and Mrs. L. C. Barnes, and "The King's Business," by Mrs. Paul Raymond, were taught by Mrs. D. B. Wells, widely known in Eastern summer schools. The daily young people's hour was conducted by Mrs. G. L. Hagman, state Christian Endeavor Society missionary secretary. Among the prominent workers of the Disciples who were in attendance at the Federate School of Missions were: Mrs. N. E. Galloway, president of the Christian Woman's Board of Missions, North California; Mrs. H. C. Ingram, vice-president; Mrs. J. N. Lester, who had a display of Christian missionary literature; Mrs. Mattie Scott, treasurer of the Christian Woman's Board of Missions. An inspiring "rally" of the Disciples was held on Thursday afternoon, July 24, Mrs. N. E. Galloway presiding, and Miss Elma Irelan, Christian missionary from Monterey, Mexico, spoke interestingly of Mexican social and religious customs. Among the speakers who addressed the Federate School of Missions during the week, were Thos. A. Boyer, pastor of the First Christian Church of Oakland, California, who spoke on the subject, "What time is it and Where are we?" During the summer school, tender mention was made of the recent death of Miss Hortense Stafford, formerly corresponding secretary of the Christian Woman's Board of Missions, who also held the position of financial secretary of Mount Hermon Federate School of Missions. Mrs. R. E. Beach, chairman of the Federate School, told something of Miss Stafford's life. She was much interested in the Federate School and was a faithful worker for it. Mention was also made of the death of Mrs. M. E. Harlan, and it was voted that a telegram of sympathy be sent to the headquarters of the Christian Board.

Many of the old Bethany students, and many warm friends of Bethany, all over the country, have expressed a strong desire to have the old Bethany Church preserved. This church has done good service for more than sixty years. It was built by Alexander Campbell, who occupied its historic pulpit for many years, delivering therefrom his last sermons, and there ordaining many of our foremost ministers. No other of our churches has such a record as this historic church. There is a movement on foot to put it in good repair, care for and keep it, as a "Memorial" to those who did so much to Christianize the world. Any one who wishes to contribute to this good work, no matter how small the amount, will please send it to Mrs. Decima Campbell Barclay, Bethany, West Virginia, who will gratefully receive and acknowledge it, and see that it is used to the best advantage.

The Illinois State Convention will be held at Jacksonville, Sept. 8 to 11. The Illinois C. W. B. M. will have charge September 8, addresses being given by Mrs. Mary B. Thornberry, of Jacksonville; Mrs. Maude D. Ferris, Taylorville; and W. J. Burmer, LaHarpe. The Illinois C. M. S. will conduct its sessions on the evening of the 9th and on the 10th until 2 o'clock. W. W. Weedon, J. Fred Jones and other state officers will report. H. H. Peters and O. F. Jordan will report as members of the Social Service Committee. The Educational session begins at 2:15, Sept. 10. H. O. Pritchard, H. H. Peters, C. M. Sharpe, and C. M. Chilton will give addresses at the session. Sunday-school conferences will be held the morning of Sept. 11. At the church efficiency session, on Sept. 11, a. m., Andrew Scott, A. K. Adeock, Geo. W. Brown and Prof. A. W. Nolan will speak. In the afternoon, at

the missionary session, S. H. Zendt, W. R. Warren, A. E. Cory, and C. M. Chilton have prominent places on the program. Each Illinois congregation is asked to send \$1 for convention expenses to W. D. Deweese, Bloomington, Ill. Delegates and visitors will be entertained in homes and for lodging and breakfast only, at a reasonable rate. Other meals will be served at popular prices.

The Southern California Convention, meeting at Long Beach, elected the following officers for next year: C. C. Chapman of Fullerton, president; F. M. Rogers, Long Beach, vice-president; S. J. Chapman, Los Angeles, treasurer; M. D. Clubb, Los Angeles, secretary. The committee on the new college reported that "the signs all indicate that the denomination should take immediate steps toward the establishment in some place in Southern



George A. Miller

California of a first-class educational institution of the college rank. The funds already received and the enthusiasm aroused render the success of the project certain." C. C. Chapman has promised one-sixth of a probable \$300,000 to establish such a college.

A. O. Swartwood writes that he has just closed a pleasant seven month's supply with the churches at Sargent and Coberg, Neb. A. L. Fields, late of Battle Creek, Mich., is now permanently located in this field. Mr. Swartwood is ready to do supply service for other churches. This he feels is his particular work. He may be addressed at Fremont, Neb.

At the Paris, Ill., chautauqua, which opened August 1, the following Disciples were prominent: Roland A. Nichols was platform manager; O. W. Stewart delivered an address on W. C. T. U. day, and Finis Idleman delivered a lecture. Mr. Idleman, who was formerly pastor at Paris, also preached in the church there August 10.

H. M. Hall, pastor of Central Church, Uniontown, Pa., has been acting as superintendent of the Sunday-school during the absence of the regular superintendent for the past month and the attendance has increased as follows: July 6, 383; July 13, 454; July 20, 483; July 27, 645; August 3, 711.

W. H. Bagby, Taylor, Tex., writes that "within a day or so the pastor and his wife will move into the most delightful manse in Texas, erected at a cost of \$4,000." Work has begun on the church building, which will be thoroughly overhauled. Twenty persons have recently been added to the membership.

A forward step in religious education is reported from Crawfordsville, Ind. The church

at that place paid the expenses of fifteen of its Sunday-school teachers in the school of methods at Bethany Assembly. This move was the result of the efforts of J. M. Alexander, pastor at Crawfordsville.

At the memorial service held at the Auditorium, Milwaukee, Wis., Sunday, August 3, beginning the week's celebration of Perry's victory, Mark Wayne Williams, pastor of the Park and Prospect Christian Church, was one of the leading speakers. Five thousand people were in attendance.

Announcement has been received of the marriage on August 4, of George A. Miller, pastor of the Ninth Street Church, Washington, D. C., and president of the American Christian Missionary Society, to Miss Emma Ruth Roy, of Washington.

The new church at Beardstown, G. W. Morton, pastor, was dedicated July 27, by J. Fred Jones. C. L. DePew and Clyde Darsie also gave addresses.

Walter M. White, pastor at Cedar Rapids, Ia., has taken up the practical work of publicly advocating a pure water supply for the town.

EVANGELISTIC MEETINGS.

Paragould, Ark., A. J. Acres, pastor; J. Murray Taylor, evangelist; 36; closed.

Marysville, Ky., M. W. Yocum, evangelist. Etna Mills, Va., H. D. Coffey and C. E. MeVay, evangelists.

CALLS.

J. R. Harris, First, Rome, Ga. George F. Guthrell, Rome, Ga., to Brownwood, Tex. August 14.

C. O. Stuckenbruck, Lake City, Ia., (Woodlawn.)

J. H. Versey, Swindon, England, to Cadillac, Mich.

F. T. Porter, Dayton, Wash., to Salem, Ore., (First).

J. W. Sapp, Nemaha City, Neb., to Clay Center, Kansas.

E. E. St. John, Ludlow, Ill., to Helena, Ark.

Edwin Priest, Ottumwa, Ia., to Chillicothe, Mo.

W. R. Moffet, Wauseon, to West Mansfield, Ohio.

L. Hadaway, Minier, to Bloomington, Ill., (Centennial).

D. S. Robinson, Billings, Mont., Has begun work.

C. L. Garrison, Erlanger, Ky., to North Side, Cincinnati.

RESIGNATIONS.

F. S. Nichols, Mattoon, Ill.

M. W. Yocum, Jeffersonville, Ind.

C. O. Walker, Winchester, Kan.

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THE CHURCHES STAND FOR WHAT WE STAND FOR—THAT ARE HELPED BY CHURCH EXTENSION.

(The last words of Geo. Darsie on Church Extension in 1904.)

They represent the same divine and holy cause that we all represent.

They, too, are marching under a banner on which is inscribed the words "Back to Christ."

They are earnestly contending for the faith which was once for all delivered to the saints.

They are trying to restore the New Testament gospel and the New Testament church. They are seeking to wear, humbly and modestly, only the New Testament name.

They are striving for the union of all of God's people on the one foundation.

They stand for God's word alone as their all-sufficient rule of life, and for a right division and a rational interpretation of the Word.

They stand for Pentecost as the birthday of the church, and for Acts 11, 38, as the law of entrance into it.

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They stand for a rejection of the bondage of authoritative human creeds; for the liberty wherewith Christ has made us free; for the gospel as the power of God unto salvation; for the wholesome doctrine that faith cometh by hearing and that baptism is for the remission of sins; for the clear and definite promises of God as the solid assurance of pardon and acceptance; and for all that standing for these things means.

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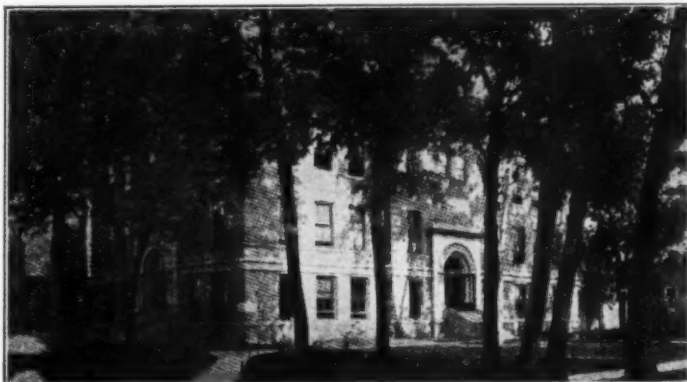
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